

UNITY

Freedom, Fellowship and
Character in Religion

An Advocate of Universal Religion and a Co-worker with all Free Churches.

Seventeenth Year.

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Contents

EDITORIAL.	PAGE.
Notes.....	97
The New Perplexities of Religious Teachers; Advice to Feeble Minded Women.....	98
CONTRIBUTED AND SELECTED.	
Quest (<i>verse</i>), by AUGUSTA LARNED; American Beginnings I.; Additional Words of Encouragement.	99
A Call; A Fable.....	100
CHURCH-DOOR PULPIT.	
"Thy Sins Be Forgiven Thee," by Miss M. W. HAMMAN.....	100
THE HOME.	
Helps to High Living (<i>Festus</i>); A Miracle of Spring-time (<i>verse</i>), by CAROL SHEPARD; Little Bob Stood the Test; Easter Time in Russia.....	103
NOTES FROM THE FIELD.....	104
THE STUDY TABLE.....	105
CORRESPONDENCE.....	107

Editorial

Not as adventitious will the wise man regard the faith which is in him. The highest truth he sees he will fearlessly utter; knowing that, let what may come of it, he is thus playing his right part in the world—knowing if he can effect the change he aims at—well: if not—well also; though not so well.

—Herbert Spencer.

PERHAPS the most justly honored of American jurists is he who passed away on the 13th of this month, David Dudley Field, the advocate of simplicity in municipal law and arbitration of international disputes. His monuments are the codes of civil procedure existing in more than half of the states of the Union, and the international society organized at Brussels in 1873, of which he was the first president.

PROF. GEORGE L. BURR, of the Department of History, Cornell University, writes, in answer to an invitation extended to Ex-President Andrew D. White to present a paper at the coming Congress of Liberal Religious Societies, that it is not probable that Mr. White will be back from Russia in time to take part in the Congress. Prof. Burr concludes his cordial note with the following words: "May I not add a Godspeed of my own to your enterprise?"

THE second number of Mr. Morse's *Start* makes its appearance, somewhat tardy, but with increased attraction both in the text and the illustration. A paper that has a frontispiece from Alice Kellogg and an illustrated article on the horse by Edward Emerson, with many clever ventures on the part of youthful aspirants in art and literary ways all touched up with the facile genius of Mr.

Morse, makes a little paper that is decidedly unique, and as attractive as it is unique.

BENJAMIN KIDD'S "Social Evolution" published by the Macmillan company, is probably one of the new books that our preachers will do well to read as a preparation for that sermon on the approaching American Congress of Liberal Religious Societies to be held at Sinai Temple, Chicago, May 22-25. Let the congregations know what their preachers think of this book and of the Congress, and, be the verdict of the pulpit favorable or otherwise, an interested congregation for that Sunday's preaching will be assured.

THE "Air-Gun and the Birds," always an important tract, now a most timely one, is a four-page leaflet obtainable through the Humane Education Committee, No. 61 Westminster street, Providence, R. I., by mail at the rate of 40 cents per hundred. The small boy with his air-gun will soon be abroad, so will the happy birds full of nesting joy. These pages may help awaken in the heart of the boy a love for the innocent victim of the brutal carelessness which that boy has inherited from death-dealing ancestors. Is there not in every Sunday School, at least those reached by UNITY, some one who will see that this forty cents worth of gospel in the way of a hundred leaflets be distributed during the month of May among the boys of the school?

THE program for the Summer School of Ethics, at Plymouth, Mass., is already published. Prof. Toy, of Harvard University, and Prof. Felix Adler, of New York, will have the direction of the school. Church and labor questions and economic ethics seem to absorb most of the program, as might be expected from a school that undertakes to grapple with the most serious problems of the day. "Summer Schools" have come to stay and for the best of reasons. The best rest is not idleness. The mind must refresh itself with new thoughts. Dr. Thomas is to present a report at the approaching congress to be held in Chicago in May on "Liberal Summer Schools and Open Chautauquan Work," an important subject. There should be at least one place in each state in the union where the progressive minds might find in the groves and by the water side the stimulus which is given at the various encampments of the Chautauqua organization to those who can work under an orthodox implication more or less openly confessed.

The *Christian Register* of last week contains a column and a half editorial on the approaching Congress, in which there are striking sentences copied from the Unitarian fathers to show that that denomination, "with whatever inconsistencies of practice and haltings of method, has for three quarters of a century been steadily preparing the way for a movement larger than itself, of which this congress, if not to be a realization, is to be another prophecy the fulfilment of which is inevitable. Says our contemporary:

How Channing's heart would have leaped in response to the Chicago call may be guessed from the tone of his sermon on "The Universal Church." "Man longs to live in the life of humanity. . . . When we rise to contemplate superior minds, we find them peculiarly prompt to widen their sympathies indefinitely, and to form close alliance with their remotest brethren of the human race." He speaks of "the citizenship of learned men in one great republic of reason," of the delight which the benevolent feel in common objects of philanthropy and reform, and adds that, "above all, is this conscious communion in the life of man universal profoundly felt in the sphere of religion."

How far we are away yet from that conception of spirituality that will make religion a virile and heroic force. Judging from our exchanges a large part of the religious world is still apprehensive lest some of the most vitalizing and energetic forces of modern life will prove destructive to the spiritual sensibilities, and antagonistic to the development of soul. Soul has most to fear from soulless stupidity and soul-paralyzing torpidity. That is true spirituality that by the power of thought tames the lion or drives him from the land, brings the wild horse into subjection, takes from the plant its fiber, from the worm its cocoon, and weaves them into garments, homely and comfortable. That is spirituality that uses flesh until it sweats to fell forests, turn up the soil, compel it to yield corn instead of swamp-grass. That is spirituality that prolongs the finger-nails into chisels, tempers the chisel into a drill, and with the drill bores a hole into a desert until waters come, digs into the heart of the mountain until gold is found. That is spirituality that makes the inanimate water and coal a breathing, throbbing spirit that carries through mountains, over prairies and across the wave the blessed "physicalities" of Europe and America to clothe and feed the sickly, naked, starving children of light over there on the plains of Mahratta.

THE University of Chicago is making itself a felt power in manufacturing public sentiment, at least in its immediate vicinity. It has shown a disposition to take up the burn-

ing questions in a fashion quite out of the usual run of scholastic institutions. Dr. Harper has recently been speaking on questions of the Higher Criticism. If it was not quite to the liking of anybody, all the same was it a creditable and brave thing to do. Dr. Small has been lecturing in a fearless way throughout the year on questions of sociology; clearing the woods of a mass of underbrush, if not building the road which he, with true scholarly modesty, does not pretend to do. Perhaps the time has not come for anyone to make that road yet. Just now Prof. Bemis, of the same department, is giving a course of Sunday evening lectures under the auspices of the Trades Union Society for University Extension on the Political Program of the American Federation of Labor, in which he studies such questions as the Municipal Ownership of Water, Gas and Electric Plant, the Nationalization of Railroads, Telegraphs, Telephones, etc. The lectures are free; they are provoking thought; they will do good. And this work will not interfere with the scholarly work which may be carried on in the study and the class-room. "*The Review of Folk Lore*," a new quarterly under the editorship of Prof. Frederick Starr, of the Department of Anthropology, is announced, and this announcement shows the activities in this direction.

At least three high art reproductions of the most striking features of the Columbian Exposition are offered to the public, that of the Barrier house in Philadelphia; of the Appleton house, of New York; and of the Bancroft Company, of Chicago and San Francisco. To turn the leaves of these sumptuous parts, offered through subscription only, is to awaken most delightful memories and to quicken the mind anew with fresh reflections and study. Of the three, the last named has great advantage in plan over the other two, to those who can afford but one of them. It is much more general in its scope; it does for the architecture and the exhibits of all the leading buildings what in the main the other two undertake only for the fine art exhibit, while in execution we cannot see why these illustrations are not equal to anything in the other two works. The letter text is necessarily limited but is more than ample enough to explain the beautiful pictures. We have already commended in these pages Parts One and Two, of the Bancroft work. In Part Three we have Chapter VI., "From the Dedication to the Opening," including the Naval Review in New York. Chapter VII. gives us a glimpse of the "Government and Administration Department," in which we see many things we missed in the actual buildings. Part Four carries us into the "Manufacturers' Building," its contents reaching from delightful architectural sketches to beautiful details of interiors and special exhibits—from silver mugs up and out. Chapter IX. (in Part Five) carries us through the "Foreign Exhibits in the Manufacturers' Building." This chapter continues into "Part Six," which introduces

us to the "Liberal Arts Exhibit," which is to be carried forward into Part Seven, which we have not yet seen. This superb work is issued in various editions, ranging from the thousand dollar Autograph editions, down to the popular edition issued in twenty-five parts which can be obtained at a dollar a part. We are quite happy in the prospect of possessing this most available of the editions, and feel that we have, in the main, most of what is artistic and valuable in the higher priced ones. It is a pleasure to commend such a work, and we hope it may receive the wide circulation it deserves.

The New Perplexities of Religious Teachers.

In the current number of the *Popular Science Monthly* Andrew D. White continues his valuable discussion of the Warfare of Science in an interesting chapter concerning the theological teachings regarding animals and man. He traces the perplexity of the theologian caused by the assumption that the thoughts of God were written in a book, that the statements of the Old Testament were an authoritative deliverance in natural history,—this necessitating the fitting of every new animal or fresh fact about animals discovered by the naturalist into the text, and, what was quite as hard, fitting the text somehow into the unresponsive domain of nature. He shows, for instance, how sincere was the search for the salamander that could live in fire, the basilisk that could kill with a glance of its eye, and the unicorn which hath never been seen. And still more perplexing was the task to account for such facts as that no kangaroos were found in the neighborhood of Ararat, or how an animal, so sluggish as the sloth could have traveled so far from Ararat as South America and left none of his race behind him. Every new explorer brought back new perplexities in the way of freshly discovered animals to crowd afresh the already plethoric ark which was supposed to have contained the progenitors of all existing animals. But at last credulity gave way and reason is having its sway in this direction. Most teachers of religion have escaped this perplexity of the church fathers. No longer will we labor to fit divine realities into Hebrew texts or to find natural phenomena to tally with oriental mythology. But a finer, higher, more divine perplexity is ours; that of fitting our lives into the thoughts of God as they dawn upon us through the realities of the universe as revealed to the thinking mind, to the loving heart, to the obedient conscience and to the aspiring soul. It is for man ever and ever to modify, amend and enlarge the thoughts of man until they conform to the thoughts of God as they impress themselves upon the soul of man through the facts of nature, through the loves of humanity, the contributions of conscience and the strivings of the human soul. When the rational mind would seek the thoughts of God, let one walk the fields, uncover 'neath the starry dome of night, nestle close the children in his arms,

stand where duty bids and lift his eyes ever upward. Science, poetry, art, song, history, praise and prayer are all celestial pathways that lead the soul to God. Traveling, these human thoughts, ever differing from the thoughts of God, but the one ever tending towards the other, take upon themselves more and more breadth, and temper the character of the thoughts of God. The fragment becomes more and more conscious of its relation to the whole; and the soul takes in the divine as the body does the sunlight. It is for the open soul to welcome all helps, travel devoutly all roads that lead the human into the divine, and enable one, as Herder says, "to think God's thoughts after Him."

The entanglements of creeds and the stultifying temptations looking towards money-getting and money-spending are now the perplexities of the religious teacher. How forceful is yet the power of a name even when its inspiration is gone! When prosperity of purse seems to conflict with honesty of tongue, how great is the temptation to keep the tongue still rather than pay the price for the open speech! There are always difficulties that beset the advancing line. The danger is at the head of the column. Perplexities have changed but they still exist. The "times which try men's souls" are always in the present tense. The readers of *UNITY* are not exempt from these trials. Their perplexities are not those referred to by Mr. White, but they are equally grave. And alas if these are not met in the same spirit of sincerity and honesty as characterized the older heroes of the dogmas outgrown!

Advice to Feeble-Minded Women.

Who will interpose to save a long-suffering public from the columns of advice to housewives, which Christine Terhune-Herrick, Marion Harland, and others of the (il?)literate continue to inflict upon it year after year? From the earliest dawn of my intelligence (and I am a half century old) Marion, if not Christine (I forbear adding the Terhune-Herrick again), has been pouring forth this same identical advice, to supposed feeble-minded housewives. And in these later days they have added to themselves seven or perhaps seven hundred, other demons worse than themselves, who dilute their original vaporings by five hundred parts of water to one of vaporing, and sell them to the intelligent editors of the land, who insanely imagine that the women of this country are yearning, yea, famishing, for that kind of pabulum.

Fifty years ago there might possibly have been found women not idiots who read that sort of thing in the newspapers. But they are all in the great Beyond now. Whether they were hastened thither by such reading, I will not pretend to say, but the probabilities are that they were, if they ever tried to follow any of the directions given. For many decades now, nobody has read these drivings but the male editors who purchase

them and a few old women of the masculine persuasion who hope to improve their minds in this way, feeling an immense need of improvement at any cost.

Whole magazines are now devoted to this form of culture, and we have specific information furnished during the year from forty different sources, about how to boil a bean. The consensus of opinion seems to be, that it should be soaked, steamed, stewed, smothered in cream, covered with a meringue, fried in bread crumbs, dipped in oil, smothered in rose-leaves and served in a napkin, with finger-bowl accompaniment. This is well, and a waiting world breathes freer when it is sure it really knows how to boil the sorrel bean, but why tell it over a thousand times? It is "damnable iteration," and we cry, Enough. Dear editors, I protest that if we cannot boil a bean now, in the highest style of the art, after fifty years of this minute instruction, we shall never be able to do so, and you may as well give us up, and enter upon some other crusade. The house-keeping racket is about played out. The king is dead. Long live the king! Devote the next half century to telling us something which may profit us just as much, and be a little fresher.

H. T. G.

Contributed and Selected

Quest.

BY AUGUSTA LARNED.

A wish stirs in us like a prayer,
It rises on the wings of thought,
We cannot give it substance, form,
We cannot name it as we ought.
It yearns to find the spirit's realm,
To mingle with a boundless love,
To know the secret held by death,
To feel a rapture from above.
Like Buddah in the Orient night,
When sleep on Houris' eyelids lay,
Pricked in the heart, we softly rise,
And from our palace steal away,—
To run the hard and flinty roads,
Dropping our sweat, our tears, our blood,
Naked and faint and tempest-blown,
To find the one unchanging good.

American Beginnings.

SELECTIONS FROM PROF. JOHN FISKE'S LECTURES
AT ARMOUR INSTITUTE, REPORTED FOR
UNITY BY M. G. R.

In this four hundredth anniversary of the new world, we look back to see what was done at the three hundredth period, and we find, in general little heed was paid to it. In France, among the schools, prizes were offered for the best essay on the question whether the discovery of the new world was for the advantage or disadvantage of the human race! The verdict declared that it was an almost unmitigated curse—red men slaughtered by brutal white men (Rousseau wrote of the virtues of the noble savage), European wars for colonial empire; they decided that Columbus had opened a new Iliad of woe; the one gain allowed was the discovery of quinine to avert fevers.

Later, the success of the English-speaking colonies along the Atlantic coast and the Federal government under George Washington gave a new phase, and it was decided that after all it was a blessing to mankind;

the difference between the verdict in 1792 and 1892 is due to the constructive work of English-speaking people. If these settlements had become no more than Spanish America there would have been small reason to be proud of them; now Spanish America has taken on new life, but its revival is due due to English-speaking people.

The crusading scheme of Columbus opened wealth to Spain and she sacrificed all her energies to it; here Philip II. got the sinews of war and built the Armada; Spain took five thousand millions of dollars in gold and silver from America to support gibbet and rack. After all the wealth was gone to the winds, Spain was poor, while her adversaries grew rich and strong. Such expenditure ruined Spain, her people had been lured to gold-hunting instead of industry. When the Spaniards beheld for the first time the carved serpents on the temples in Central America, Martin Luther was nailing his theses to the cathedral doors of Germany. The discovery of America gave a new planting ground, to possess which lower and higher types of man were to struggle. The result shows the English type the strongest, and this success has influenced all the old world—England is the only successful colonizing country.

England built herself up, without sacrificing what France and Spain sacrificed by persecuting heretics and thus weeding out individuality. The quality of the Spanish people has been lowered, they winnowed out people who had opinions of their own, the dullest and weakest were spared, and the Spain of the nineteenth century is a less intelligent power than other nations.

Some governments are easier to transplant than others. A highly centralized government is difficult to transplant. The New England town meeting or county representation in a house of Burgesses, that can be carried from one part of the country to the other, is better to transplant.

The French colonies were the special solicitude of the home country. Louis XII. was proud of Canada, the new France. They had a governor, and an intendant who had an eye on the governor to report him at home, to see that all the wants of the people were provided for. This in Canada was quite proper, but in New England it would have been hooted at. The French government even selected wives for the colonists; each had a dowry paid by the king, and all bachelors must get married at two weeks' notice or not hunt, catch fish or trade with the Indians. But the experiment failed. The English planted self-supporting colonies. The fittest has survived and the world is the better for it.

* * *

Sir Walter Raleigh served under Admiral Coligny, the Huguenot leader, and then conceived the idea of founding a colony in America. Having spent more than a million dollars in unsuccessful attempts he gave it up as too much for one man. He stimulated others, however, and two joint stock companies were formed to occupy territory in North America between Canada and Florida.

In the seventeenth century most of the inhabitants of the English territory were English, later came Huguenots and Scotch-Irish. England at this time was ripe to send out emigrants; she felt the effect of our population. The England of Shakespeare, Raleigh, Drake and the Armada was not equal to the population of New York State, and was far from it in wealth; now England can support thirty millions, easier than five millions then. Now she commands the resources of the whole world; then she could not feed herself, and Providence opened a

new world in the western hemisphere for the relief of England.

At first the settlers in Virginia were the same as in New England, yeomen and country squires of England, without predominance of the cavaliers that became so marked later on.

The cultivation of tobacco required large plantations and cheap labor; and the planters had recourse to the slave trade. The first slaves were brought in 1619, the same year as the first legislative assembly of free-men. At the time of the Revolution the slaves equalled the white population, and alarmed the people so much that Thomas Jefferson proposed a law to abolish the slave trade. Convicted criminals in England, men condemned to be sent to Botany Bay, were indentured as servants and sent to Virginia. Kidnapping was an extensive business in the country; the victims were hurried on board ships and sent to Virginia, where they were made white slaves. This was done so extensively that it was asserted the aristocracy of Virginia was recruited from these kidnapped and criminal classes; then the false report got abroad that the citizens of the United States were descendants of negro slaves, felons and indentured servants.

As a rule this class of whites have become vagabonds, lazy, shiftless, despised by the slaves, the "white trash" of the South; arson and highway robbery their work. This order of humanity is still extant on American soil.

There was no town life in the South. When Thomas Jefferson, at seventeen, went to college, he probably had never seen a group of twenty houses.

The tide ebbed and flowed in the deep and wide rivers of Virginia. The tobacco was shipped down these rivers to the warehouse at head waters and was paid for in manufactured articles. The owners of the ships were the masters, and more generally Englishmen. About this time there was an efflorescence in Virginia of men of great intellectual power and culture; not equal to the culture of Athens, Italy or the Netherlands cities, but, for the field it covered, remarkable, the result of a good use of a society of leisure.

They were not a reading people in Virginia, they had no public schools as in New England, but William and Mary College was the second of American colleges.

The tone of the English church was low and she sent over her poorest specimens of clergy to the colony; the Baptist and Presbyterian revival preachers obtained influence, and two thirds of the people became dissenters. Other professions were at a low standard. However, before the Revolution, a change was made, and Patrick Henry and John Marshall were great among the lawyers and jurists of the world.

The freedom from trouble with the Indians, which has been attributed to William Penn's policy, has some other causes also. The five nations had exterminated the Susquehannahs, the Delawares had been subjected by the Iroquois; they had submitted to be called women. The five nations were firm allies of the English; any tribe interfering with William Penn would have been called to order by the five nations of New York.

In 1750 Philadelphia was the largest city in the United States. The supremacy of New York was subsequent to the Revolution. Early in the seventeenth century, in New York, any leaders who brought over fifty settlers, received large grants of land; a patrician class was formed, a landed nobility, and the life on these manorial estates was extremely picturesque.

A CALL.

Believing in the great law and life of love, and desiring a nearer and more helpful fellowship in the social, educational, industrial, moral and religious thought and work of the world, the undersigned unite in calling an AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES, and such other churches and organizations, of any name, as may be willing to recognize a common duty and to work in the spirit of kinship herein indicated, to be held in Chicago at Sinai Temple on May 22d, 23d and 24th, the details of program to be subsequently announced.

ADDITIONAL SIGNATURES TO CALL.
Further signatures solicited.

Frederick A. Bisbee, Philadelphia, Pa.
Minister 2d Universalist Church, Phila
and Editor of "To-Day."
Miss Harriette Trigg, Downing, Wis.
Alvin Joiner, Polo, Ill.
Mayor.
Dr. Maurice Fluegel, Baltimore, Md.
C. Howard Wilson, Greeley, Colo.
Edwin M. Fairchild, Troy, N. Y.
Minister 1st Unitarian Church.
A. D. Johnston, Grand Rapids, Mich.
Minister 1st Unitarian Church.
Sarah Hackett Stevenson, Chicago.
Physician.
Wm. I. Nichols, Philadelphia, Pa.
Minister Spring Garden Unitarian So-
ciety.
Wm. H. Lyon, Boston.
Minister All Souls Unitarian Church.
Perry Marshall, New Salem, Mass.
Minister Congregational Society.
Richmond Fisk, East Boston, Mass.
Minister Unitarian Church.
C. C. Connor, and four parishioners, Hamil-
ton, Ohio.
Minister Universalist Church.
Samuel Greenfield, Pittsburgh, Pa.
Minister of Rodef Shalom.
Dr. Carl von Bergen, Stockholm, Sweden.
Author and Lecturer.
Dr. L. Wintner, Brooklyn, N. Y.
Rabbi Temple Beth Elohim.
B. F. Felix, Chicago.
H. C. Crittenden, Chicago.
H. H. Ring, Chicago.
Caroline J. Bartlett, Minister 1st Unitarian
Church, and seven parishioners.
Kalamazoo, Mich.
Victor Caro, Minister B'nai Jeshurun, and
one parishioner, Milwaukee, Wis.
Wm. G. Babcock, Dorchester, Mass.
Boston Society for Ethical Culture.
Mrs. Clara M. Bisbee, Dorchester, Mass.
Lecturer Boston Society for Ethical
Culture.
Isidore Lewinthal, Nashville, Tenn.
Rabbi Ohavaj Shalom.
Ben. Herman, Nashville, Tenn.
Pres. Congregation Chavaj Shalom.
Lewis G. Janes, President; Thomas Proctor,
Trustee; Robert G. Eccles, 1st V.
Pres.; Caroline B. LeRow, 2d V.
Pres.; Jennie A. Whitcomb, Librar-
ian; Wm. Clinton Burling, Trus-
tee; Z. L. Lampson, Rec. Sec'y;
James A. Skilton, Corresponding
Sec'y.
Brooklyn Ethical Assn., N. Y.
E. H. Griggs, Chicago.
Trustee Unity Church.
Charles K. Whipple, Newburyport, Mass.
Kinza Riuge M. Hirai, Kioto, Japan.
Buddhist.
Adelia Gates, Yellow Springs, O.
Phoebe Hahnes, Washington, D. C.
Teacher.

Clara M. Archibald, Washington, D. C.
Louisa Holden, Washington, D. C.
Mrs. E. C. Townsend, Washington, D. C.
Julia T. Ripley, Pomfret, Conn.
Emma H. Ward, Washington, D. C.
Mary L. Bennett, Washington, D. C.
Jane H. Spafford, Washington, D. C.
Elah Terrell, Columbus, O.
A. Robina Taylor, Washington, D. C.
Anne B. Rowell, Washington, D. C.
W. A. Knapp, Washington, D. C.
H. C. Morton, Washington, D. C.
M. W. Emerson, Washington, D. C.
M. S. Lockwood, Washington, D. C.
Thomas E. Hatch, Washington, D. C.
Hannah M. Hatch, Washington, D. C.
Horace Mann, Washington, D. C.
W. C. Litchfield, Middleboro', Mass.
Minister Unity Church.
B. Sadler, Cairo, Ill.
F. Becker, Pine Bluff, Ark.
Rabbi Anshai Emeth.
E. Rattenbury Hodges, Presque Isle, Me.
A. C. Nickerson, Exeter, N. H.
Unitarian Minister.
Juniata Stafford, Chicago.
Supt, Chicago Ethical School.
Rachel Lloyd, Lincoln, Neb.
Teacher.
Charles Lombard, Plymouth, Mass.
Minister 1st Church of Plymouth.
Joseph Bogen, Greenville, Miss.
Rabbi Hebrew Union.
E. M. Wheelock, Austin, Texas.
Minister 1st Unitarian Society.
E. Eppstein, Quincy, Ill.
Minister B'nai Shalom Temple.
J. T. Thompson, Akron, O.
Universalist Church.
Miss O. A. Evers, Minneapolis, Minn.
Principal Stanley Hall.
Moritz Etlinger, New York City.
Editor *Menorah Monthly*.
Sadie American, Chicago.
Hobart Clark, Plainfield, N. J.
Pastor All Souls Church.

Additional Words of Encouragement.

Dr. L. WINTNER, N. Y.: I am in perfect sympathy with the movement of a "Congress of Liberal Religious Societies of America." Any movement tending to give a new impetus to purify and modernize religious thought, can only benefit mankind.

DR. LEWIS G. JANES, Brooklyn, N. Y.: Heartily sympathizing with this effort for a wider fellowship for ethical and religious work implied in the spirit of the Call and accompanying circular, I am, etc.

CHARLES K. WHIPPLE, Newburyport, Mass.: I heartily rejoice to see your Call for a closer co-operation of liberal religious societies in devising and accomplishing reformatory work. It is an appropriate first-fruit of that greatest event of our time, the Parliament of Religions.

MISS HARRIETTE TRIGG, Downing, Wis.: Having read in last week's UNITY the article regarding the coming American Congress of Liberal Religious Societies, and that you desired the names of those who would indorse such a grand move, I wish to say, I am willing to solicit signatures, if you will kindly furnish me the necessary blanks. There are many people in this small community who will welcome the idea of the "Free Church." For my part, I think it a grand outcome of the "World's Fair Congress of Religions," and that much more effective work can be done by a "closer co-operation" of liberal thinkers than is possible with the present state of affairs. I heartily wish you success. Yours for "Freedom, Fellowship and Character in Religion" and the Free Church.

Church-Door Pulpit

"Thy Sins Be Forgiven Thee."

BY MISS M. W. HAMMAN.

READ ON SUNDAY, AUG. 20, 1813, AT THE SUMMER VACATION SERVICE IN THE UNITARIAN CHAPEL, ROCHESTER, N. Y. REPRINTED FROM THE ROCHESTER *Tidings*.

"That ethical drama for which every soul furnishes theater and stock company—the drama we call Sin: Sin, with its first act, disloyalty to the sacred Ought; sin, with its second act, the ache of shame; sin, with its third act, repentance; in its fourth act, return, re-union, peace. It is the drama Jesus told out in his story of the good father and the prodigal boy, and his welcome back to the home."

Some years ago an article in the *Christian Union* entitled "The Forgiveness of Sins," consisting of a short letter and a half-dozen answers, attracted my attention. There was nothing uncommon in the title. Of the two facts noted in it, the second—sin—is not less often in the thoughts of those who occupy the pews and those who find it easier to do their thinking outside of church walls, and unguided by priest or preacher, than it is on the lips of the religious teacher or theologian. The first fact, forgiveness,—if you will assume it to be such,—perhaps has been recognized as a fact under the name here given, only or chiefly by those who wrestle with theological problems and have theories of the moral universe. But it seems to me that in its essential nature, in its reality, though perhaps under other names, it is no less a part of the life of every striving or sorrowing soul, whether it murmurs in the great congregation, "I believe in the forgiveness of sins," or bears alone and in silence the burden of past failure and dark memories, of doubt, and perhaps despair, of itself and the future. The great problem of how to right ourselves after wrong-doing, to rid ourselves of the crushing sense of defeat, to win back our self-respect, to find ourselves innocent as before we yielded to temptation, to be again and essentially law-abiding creatures,—confronts us all.

Emerson says: "No man need be perplexed in his speculations. Let him do and say what strictly belongs to him, and, though very ignorant of books, his nature shall not yield him any intellectual obstructions and doubts. We are diseased with the theological problems of original sin, origin of evil, predestination and the like." But when we have done the thing that does not belong to us, that is, have broken the law of our being, something more distressing than theological speculation confronts us—a real practical soul-problem, absorbing attention and demanding solution at any cost. And this whatever our training. The great fact of sin, of the personal choice of wrong instead of right, of the lower instead of the higher, is doubtless the same bitter humiliating thing to all souls. Whatever our theory of its origin, sin remains the same in its debasing influence, in the shame and despair it entails, in the life-struggle it forces upon us, in the longing and absolute necessity for forgiveness.

And because the letter that I first read long ago is a bitter human cry out of an experience which is universal in its elements, if not in its facts, it has rested in my memory, and I have read it and the many compassionate answers it brought forth many times since. And for these reasons and because, whatever our faith and creed or whether we be faithless and creedless, still we all do cry out in the sincerity of our souls, "O wretched man that I am! Who shall free me from the body of this death?"—I think you, too, will be interested in the old letter. Here it is:

"You or some one of the editors of this paper spoke in last week's paper to burden-bearers who are innocent suf-

ferers. Their burden is heavy, but the thought that they have done no wrong must be a consolation. Is there any help or comfort for those who suffer from their own mistakes or sins, who, when their agony is keenest, must still think that they deserve all or more than they suffer? It is hard to think we have been treated unjustly by friends, but is not the thought that we have been unworthy the confidence of our friends the bitterest thought we can have? There was a time when we might have been noble and unselfish, and in so being have found our highest happiness; but we proved ignoble and selfish, 'were tried in the balance and found wanting.' The friend whose ideal of us we fell so far below has plainly shown that he can never respect us again. A friend's contempt is hard to bear, but one's own is still harder to endure. Life is hopeless to one who must bear both, who has no opportunity now to be heroic, who cannot undo the wrong done, who can only look back with sorrow and forward with dread. People say God forgives sin, but he does not take away remorse for it or avert its consequences; and when those consequences last through life, sorrow and remorse must also last."

Is it not a cry to rouse sympathy and a longing to comfort? Is it not, also, indicative of an experience common enough to make it worth our while to think about the question and the answers given in the paper, and, if we have in any measure solved the problem, the answer we would give or have given our own souls or those who in moments of grief, of dependence, of confidence, reveal themselves to us?

Let us see just what it means. Notice that the bitterness is that it is the writer's own mistake or wrong; that, whatever the suffering, it is deserved. It is the misdeeds for which we will not blame fate or foe, that bring us to the very vale of humiliation.

And then the thought that he has absolutely no right to the confidence of his friend whom he has wronged—the friend whom he once thought he loved! Not only that he is held in contempt, but that he deserves to be. If you have been mercifully saved from the experience, try to imagine how life could go on for you, if one who never meets you except with love and trust should turn away in anger, or, worse, in the sorrowful consciousness that love has been slain by your hand, while you must feel no resentment, but could only in your very soul know it deserved. Do you remember how Titq waited for Romola on the loggia "with a sickening sense of the sunlight that slanted before him and mingled itself with the ruin of his hopes," when he supposed that she had learned of his baseness in deserting his father and was coming to visit her scorn upon his meanness? Do you recall the life of treachery, concealment and hypocrisy, which Dean Maitland lived from early manhood to death's very door, because he could not face the loss of confidence and love which he had forfeited?

But this writer, as if there were a deeper depth, says, "A friend's contempt is hard to bear; but one's own is still harder to endure." If it is his own innate nobleness in spite of his sin, which leads him thus to measure his suffering, he finds as yet no comfort in it. And just here, in this self-contempt, I think, all of us share sometime or other. If we have been spared the misery of wronging others directly and perhaps irremediably, few of us, I take it, have escaped doing violence to our best natures, few of us have always been "obedient to the heavenly vision." Does not the poet utter a soul-cry wrung from each of us sometime in our lives?

"And there, with eyes that goad me yet,
The ghost of my Ideal stands.

"God bends from out the deep and says:

"I gave thee the great gift of life;

Wast thou not called in many ways?

Are not my earth and heaven at strife?

I gave thee of my seed to sow,

Bringest thou me my hundred-fold?

Can I look up with face aglow,

And answer, 'Father, here is gold?'"

" * * * I flung away
Those keys that might have open set

The golden sluices of the day,
But clutch the keys of darkness yet;
I hear the reapers singing go
Into God's harvest; I, that might
With them have chosen, here below
Grove shuddering at the gates of night."

And, to turn again to the letter, as if the writer's ideal of truth and nobleness stood before him alongside his ignoble real, his grief seems greatest as he thinks of the opportunity forever lost of rising higher, of being noble and unselfish. As if a vision of the beauty and majesty of the law which he had dishonored broke upon him, he writes: "There was a time when we might have been noble and unselfish, and in so being have found our highest happiness; but we proved ignoble and selfish, were tried in the balance and found wanting." And his sad despair for the future: "Life is hopeless to one who has no opportunity now to be heroic, who cannot undo the wrong done, who can only look forward with dread."

Is there any hopelessness like that of one's self? Any death like that moral paralysis, that numbness of spiritual faculty, that inability to respond to the call to better and higher purposes and life, induced by our past sin? Like Sir Percivale, who would fain go in quest of the Holy Grail, but—

"Then every evil word I had spoken once,
And every evil thought I had thought of old,
And every evil deed I ever did,
Awoke and cried, 'This quest is not for thee.'"

It is George Eliot's "hell of conscious moral weakness," to which we feel ourselves, as justly as inevitably, consigned.

And notice the writer's idea of forgiveness, the kind of relief he demands. Says one of those who try to analyze his trouble and to answer his letter: "It is not pity he wants, it is help he asks for: it is relief from the crushing sense of his unworthiness, it is a hand he gropes for to raise him from the total defeat he suffered." Any thought of God's forgiveness, of the pardon of a being outside of himself and of his relations to the friend wronged, seems not to trouble him. Theological speculation as to God, heaven, hell, do not affright him. It is a very real, practical trouble, this. He does not question if there be not a righteousness of another, God or man, which may be imputed to him, if there be not a washing away of sins.—some mysterious, instantaneous process by which all may be right. Evidently these are not sufficient to meet his trouble; for he must have known of them—it is not one ignorant of Bible and preacher, and unaccustomed to the sound of church bells, who writes.

If we have fairly understood this troubled soul, what can be said to it? Is it a hopeless sorrow? If it is our own experience, dare we feel that it carries the seeds of a better life, that there is any recuperative power in the soul that is thus bowed down? Is there a soul of goodness in this thing evil?

We have looked at the fact second in order in the title of the old article, first in the consciousness of the writer. What have you and I to say out of our own experience, as to the other fact noted—that of forgiveness. of rightness in the place of wrongness? Is it a fact to you and me? Have you a helpful answer to make to this letter? Do you practically believe in forgiveness?

To begin with, What is it? That is, what is forgiveness? What does the writer want? What do you and I want?

Forgiveness means a "giving back." Think of that in connection with wrongdoing. There has been a forfeiture, a loss, of—what? Different losses in different cases, doubtless, but essentially the moral effect, the deepest loss, is the same. We have

parted with our innocence, our ignorance of evil, in a greater or less degree, our tendency and desire to do whatever we believe right, our self-respect. We may have tarnished our ideal, lessened our sympathy with virtue and all good souls, and tightened a bond between ourselves and all evil lives. We may have incurred the aversion and distrust of friends, and even darkened their lives with trouble and sorrow. We may have shattered the ideals of others, or directly influenced them by example or precept to swerve from the right. We have alienated ourselves from that Supreme Good, whether we call it Virtue, or the law, or our Father. We feel the condemnation, whatever we term it. We have taken our journey into a far country, and we have come to ourselves and said, We perish with hunger. And the question is, Is there bread for us in our Father's house, even a servant's place?

Now, can such losses be retrieved? Can we have back our innocence, our love of the right, our self-respect, our conscience void of offense, our high ideals, the love and trust of friends, opportunity and ability once more to be heroic and unselfish, to undo the harm done others, and to be a help, not a hindrance, to humanity? In the nature of things, can there be forgiveness of sin? Have I not fairly stated the want, the demand of the writer, your want and mine? And was I not right in claiming for the subject a deep interest? Put like this, forgiveness has seemed to me the solution of our individual problem of life, and that we have solved it for ourselves only when, in our very being, we have learned to

"Hold it truth with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things."

Not merely that we may be what we were before our saddening experience, but somewhat greater and worthier. Can there be such "light in darkness, such comfort in despair?"

I think one of the tenderest, most solemnly sweet thoughts on the whole subject, meets us at the very asking of the question, "Is forgiveness possible?" For do you not see that one of its conditions—the want of it, the longing for it—nay, may I not say, something of its very nature, is already in existence? It is not the evil in you, the downward tendency, that with bitterness of soul remembers and feels, "I am not what I was," and would fain undo the past. It was when the wanderer came to himself that he thought of his father's house, its plenty, and its love that he had sinned against. That is repentance; that is your renewed assent, the faint promise of your new allegiance, to the truth. Is it not a beautiful token of the "unfailing energy of good," which, "once put in action or in thought, like a strong oak, doth from its boughs shed down the ripe germs of a forest," that, at the first faint wish of the sin-stricken soul to be healed, the work of healing begins,—is itself the beginning of the healing? Carlyle says, "Of all acts, is not, for a man, repentance the most divine? The deadliest sin, I say, were that same supercilious consciousness of no sin; that is death. The heart so conscious is divorced from sincerity, humility, and fact; is dead." And you remember George Herbert's line,

"Thy God hath not denied thee all,
Whilst he permits thee but to call."

Just so far as we may trace this feeling in ourselves we need not wholly despair. Surely this comfort may have been accorded the

writer of the letter. One of the good men who answered it speaks after this fashion:

"You have committed a great sin; but you are not a sinner, since you hate and abominate wrong-doing in your own person. Else you would snap your finger at your whilom friend, and not debase yourself in your own eyes. Your grief is a triumph of your higher nature, the more encouraging as you maintain its supremacy over the lower at such great cost. Your fall may be upwards, if you only can take heart and say, So it shall be. Lost you are in no sense of the word, neither for this earth nor for whatever may come after it. You feel that the Law of Justice is being fulfilled in you, and you hold still to it, and let the plow go over your back and the iron pierce the heart. Considering the tremendous function of that Law, is there nothing to sustain you? Your acknowledgment that you have deserved it all, and more, is a promise that by and by you will deserve less and less. 'Speak ye comfortably to the heart of Jerusalem, for she has accepted two-fold for all her sins.' You believe so strongly in virtue and goodness and a conscience void of offense that you look upon a life without these as unmitigated misery. You are thus on the right side of the unseen yet all-controlling power, by whatever name you may call it; and some old Hebrew seer said: 'He chasteneth them whom he loves.'"

Do we prize this repentance enough? Let us remember for ourselves and for others, that we take care not to stifle it in either.

"Longing is God's fresh heavenward will
With our poor earthward striving.
The thing we long for, that we are
For one transcendent moment."

Did you ever think of the tragedy in those words written of one who, for an hour's gratification of the lower nature, missed forever a grand opportunity, "For he found no place for repentance, though he sought it carefully, with tears?"

And just herewe may remember that the only unforgiven sin is the one which is not turned from, to which we still consent, in the spirit as in the flesh. That transgression which becomes in us a fatal tendency, which repeats itself in us until we partake of its nature, is that which may well cause the shudder of despair. When we become conscious of that strange deterioration of our moral sense, but indifferent to it; when our sympathy with evil is not a horror to us, but an unnoticed fact; when we have no sense of oppression, no longing to be free—then only are we hopeless slaves.

Have you ever noticed how this forgivingness at the heart of things, this eager hastening, as it were, of the universe to overcome evil with good, to nourish the first green springing of better hopes and desires, shines forth in those who live the most spiritual lives, whom we call Godlike? Not more eagerly and tenderly does a mother welcome the first signs of returning health in the little one who feels its way back from disease and death, than the delicate and sympathetic soul rejoices over one who, in spite of foes without and fears within, turns his face towards righteousness. And is it not significant that we associate with the idea of Jesus chiefly the thought of encouragement of all good impulses rather than the stern condemnation of evil? He sent the despised Samaritan woman away from that quiet hour's talk by the way with a new thirst for the water of life, instead of increased hatred for those who said men ought to worship in Jerusalem. When the woman came with her ointment to do him honor, and the little world around sneered and remembered only the evil in her, he recognized the bit of good trying to live in her soul, and put the strength and purity of his nature alongside it, and declared to the supercilious people about, "Her sins are forgiven her." And the whole life of him whom the world, without a dissenting voice, has called the Good, was a message of hope, of life from the death of unrighteousness. He replies to their faultfinding that he ate with publicans and sinners, "I came to call sinners to repentance," and repentance, as we have seen, is forgiveness—"I came, not

to condemn the world, but that the world through me might be saved."

But the world goes on for long condemning the one act which it saw, and never dreaming, or perhaps refusing to believe, if told, the "soul-struggle, often baffled, sore baffled, down as into entire wreck, yet a struggle never ended, and with tears, repentance, true and unconquerable purpose, begun anew." For the most part it is very hard to "live down" a sin, to win back confidence and trust, worthy of it as one may have come to be.

And while this suspicion of society at large may be one of the cruel consequences which can only be borne with that humble resignation one may summon, not avoided or overcome, at least for long, the alienation of a cherished friend, which the writer of the letter, with many a companion in suffering, grieves over, is a still keener sorrow entailed by that mistake which seems irrevocable. But even here the good men who try to answer this letter speak comforting words out of their observation and experience. Says one:

"It is this last, doubtless, that will be slowest to come. Our friends do not easily forgive, and a shattered trust is hard to reconstruct. But that it may be reconstructed is proved by the fact that it often has been. A penitent and blameless life, a spirit of acquiescence in the inevitable human penalties of wrong-doing, a steadfast purpose and effort to forsake what is wrong in the past, is sure, sooner or later, even in this world, to win recognition, forgiveness and trust."

And another says:

"If your friend is worthy the tears you shed over the loss of his respect, it will be no comfort to him to know that the sword wounded your own hands more than his; whilst he may learn to think of you with less bitterness, perhaps with a touch of returning love, when he finds that his shattered friendship became stepping stones in your struggle upward."

And a further thought of this man seems to me especially comforting:

"Who knows what the future may bring forth; whether there may not arise opportunities, the most unlooked-for, to do something in expiation of your sin for its victims, and make partial compensation for the pain you gave them?"

Only one who has let himself cherish this hope, and found his heart grow eager for such service, and whose watching has been rewarded, can know of the joy that crowns such mourning long,—a joy apart from, and independent of, the old love which may still be withheld.

But even if this joy of something akin to expiation is denied us, and if the dear friendship or respect is lost to us forever, I think forgiveness in the highest, most joyful sense, is or may be still our portion. Not that we may forget the past, or be wholly the same as before, but something higher, nobler, I believe. Surely we may come to be free from the tendency which the wrong begat in us; good may triumph over evil in this way, I am assured. Whether we shall ever have the seal of forgiveness, the fruition of the hope—the lost opportunity again ours in very kind, and find ourselves at last equal to it, ready to be noble and unselfish (and this may be vouchsafed to few),—surely experience teaches us that we shall have no lack of opportunity of some kind, and may come, mayhap through much tribulation, to know in all humility that we are stronger than temptation. Tito Melema, with a downward tendency unchecked by any effort or struggle on his part to be noble, might send us to despair; but the noble Janet who, beset within and without, and seemingly almost lost, triumphs at last as a strong woman, cheers us like a mighty word of hope from one who looked deep into the problems of life.

But simple freedom from the thrall of the

old sin is not the height and depth of this love at the heart of things. Says one in answer to the letter:

"One who has had some such bitter experience has had that one lesson which is often the hardest to learn, of self-distrust and of utter dependence upon strength stronger than his own. The fact of sin must always be a dark one, but out of this bitter fact it is surely possible to pluck a lesson of watchfulness, a habit of prayerful circumspection, and of upward-reaching trust."

And another:

"Wholly freed you never can be; as little as you can recall the yesterday which is past—you ought not even to try that, for you could not succeed without falling to a lower depth, without becoming a sinner indeed. Woe to you if you ever learn to cast your sin behind you or to regard it with a light heart. But what you may gain, and I doubt not will gain in time, is peace, a resigned spirit, a gradually rising hope and trust that, out of all this sorrow and confusion and misery, good will come in the end; aye, can come now. Gold is found in the dark recesses of the earth. Wisdom, nobleness, love to the afflicted, joy in helping them, and pity for others tempted like yourself, are the godly fruits of suffering."

Surely it is a great price to pay, all this suffering. But think of the treasure. Surely all a man hath might he well sell in order to buy it—this trust that, out of all this sorrow and confusion and misery, good may come. It is a very different thing from the trust one feels in the midst of personal prosperity, when experience has been chiefly among the easy, pleasant things of life; when sorrow and care we know only from hearsay. Under such circumstances, it is comparatively easy to believe that all will be well morally, at least with us; in fact, we have not really known it to be otherwise. But when all has not been well; when the ground has been cut from beneath our feet; when the worst has become a reality; when we know ourselves, beyond the possibility of a doubt, to be the weak and unreliable thing we are; when we feel that in all the universe and in all eternity we cannot conceive of ourselves without this consciousness; and when we have outlived such an experience, have become assured of a new life in our souls, and new strength born of the weakness, have found ourselves possessed of new powers and sympathies,—then indeed we have found

"A stronger faith our own;
And power is with us in the night,
Which makes the darkness and the light,
And dwells not in the light alone,
But in the darkness and the cloud."

Then indeed a hope is ours which maketh not ashamed. Was I not right in saying that forgiveness is the solution of the problem given each one of us?

If this "peace out of pain" were the best that we come to know, the heart might well be full of deep thankfulness; but I think there are higher planes of thought and life to which we come by this thorn-path. We do not stand alone in this experience, but in "the great company of the forgiven." Our souls have kinship with aspiring souls all about us. Some one comforts another with, "There hath no temptation overtaken thee but such as is common to man." So is man our brother, not alone in the temptation and the fall, but in the blessedness of repentance and forgiveness.

And then there is the real bond between us and all the universe, forged in our fiery furnace. We have come under the law of all nature—of progress, of a good born out of the worse, of a better out of the good, of a best out of the better, of life out of death. The Power that makes for Righteousness is no longer simply a power outside there, in other spheres, in other lives, perhaps, but has worked, is working, in us; is a part, a principle, of our life; and we can no more doubt its existence than we can doubt our own. And with this comes a consciousness

of our own oneness with that Power, bringing such uplift, such life, such hope, as is past expression, and has no name for itself but worship. Is there anything now more simple, more natural, more real, than the thought of prayer, of communion with that which hath so wrought within us, is so deeply a part of our being?

And then thoughts of immortality, a thirst for life, a sense of deathlessness, of unimagined possibilities of spiritual growth—how they crowd upon us!

But only half has been said, as yet, of the ministry of sin—if one may reverently couple the words. Something of the self-side of this ministry we have been thinking about. But not alone for itself shall a soul live which has come up through such tribulation and made its robes white. It shall speak with power to others. Says one to the old letter writer:

"God touches mortal lips with the fire of his wrath as well as with coals from his altar of grace. You may bear a testimony to the inexorability of the law of justice, with a force of conviction such as an experience of its terrors alone can give us; become a preacher of righteousness, with a 'Verily, verily, I say unto you,' such as is heard but too rarely in our days, and save many a soul now perishing from want of just such a proclamation."

And a message of peace, as well as the terrors of the law, is entrusted to such lips. Full of this new knowledge that out of sin may come salvation, that the soul, though dead, yet may live, what may not one do for the many who are yet in the depths of despair from which he has escaped? Just think! It is not a "perhaps" which he can speak, but "I know."

I know not how we should ever come into that helpful sympathy with others which is the beginning of any soul-help to them, except by treading the same path in which their feet are wounded. "In all points tempted like as we are," is written of one who, it is said, came to seek and to save the lost. Have not the world's saviours ever been men acquainted with the grief of sore temptation—aye, of stumbling and fall? A dreadful glimpse of the weakness and wickedness of the world is afforded by the light of one's own experience of sin. But that strange and hateful sense of oneness with evil, with wickedness, which is known as a part of that sin, ever after keeps one humble and patient, free from all possibility of despising or despairing of the worst; and even better than that, makes him see in every fallen soul one like unto himself, to be helped and lifted up. That sympathy knits soul to soul as nothing else can, and he may bear, in a sense, the burden of another's sin, and blessedly fulfil the Christ-law of help and courage and inspiration. It is as if he had been made a high priest for men, to enter into the Holy of Holies of life, into the very presence of the Highest Love and Mystery, to come forth the embodiment of the reconciliation of that Love and Purity with the human soul. Not for his own sins alone did the priest make atonement within the veil, but for all the congregation who waited without. So, in some sense, one who has proved in his own soul that sin shall no more have dominion over him may pronounce the heavenly benediction upon another, "Thy sins be forgiven thee, go in peace."

Is it not a great thought? By a way which we knew not were we led from the depths of despair to the height of such hope and power.

Think back over that way a moment, you who have known anything of the experience, the freshness of the beginning, the strength of the temptation, the sweetness of the wrong perhaps, the shame and heart-ache, the self-

disgust and hopelessness, the loss of friendship and love may-hap, the bitter repentance and longing, the first fond hopes of something better, the many efforts—some failures and some successes—the long and intimate knowledge of self, the dawning courage, the growth of steadfast purpose, the trust and peace and even joy, the full flush of soul-health at length, the consciousness of new powers of helpfulness and sympathy and love for others. Have you not proved beyond all peradventure, "that the dawn of the sentiment of virtue on the heart gives and is the assurance that law is sovereign over all natures; and the worlds, time, space, eternity, do seem to break out into joy"? And if

"God is law, as say the wise; O Soul, and let us rejoice! Speak to Him, thou, for he hears, and spirit with spirit can meet,—
Closer is He than breathing, and nearer than hands and feet."

And then to the lips come unbidden the old familiar words, but full of deeper meaning and sweeter music:

"Bless the Lord, O my soul, and forget not all His benefits; Who forgiveth all thine iniquities; who healeth all thy diseases;
Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;
Who satisfieth thy mouth with good things;
Bless the Lord, O my soul."

The Home

Helps to High Living.

- Sun.**—Spiritual life is great and clear,
And self-continuous as the changeless sea.
Mon.—We shall lack nothing, having love.
Tues.—Think on noble thoughts and deeds.
Wed.—Practice precepts which are proven wise.
Thur.—Walk boldly and wisely in the light thou hast.
Fri.—We never can be deathless till we die.
Sat.—Keep the spirit pure
From worldly taint by the repellent strength
Of virtue.

Festus.

A Miracle of Springtime.

BY CAROL SHEPARD.

By my window, dreaming, gazing
Out into the closing night,
Lo, a miracle, a wonder
Swift unfolded to my sight.
One stray sunbeam, ling'ring, loit'ring
Rimmed the wondrous thing with gold.

* * *
'Twas a timid, fragrant violet,
That had crept up through the cold.

Little Bob Stood The Test.

The "blue line" street car stopped at the corner, and an anxious-looking young woman put a small boy inside.

"Now, Bob," she said, as she hurried out to the platform again, "don't lose that note I gave you. Don't take it out of your pocket at all."

"No'm," said the little man, looking wistfully after his mother as the conductor pulled the strap, the driver unscrewed his brake, and the horses, shaking their bells, trotted off with the car.

"What's your name, bub?" asked a mischievous-looking young man sitting beside him.

"Robert Cullen Deems," he answered.

"Where are you going?"

"To my grandpa's."

"Let me see that note in your pocket."

The look of innocent surprise in the round face ought to have shamed the baby's tor-

mentor; but he only said again, "Let me see it."

"I tan't," said Robert Cullen Deems.

"See here, if you don't, I'll scare the horses, and make them run away."

The little boy cast an apprehensive look at the belled horses, but shook his head.

"Here, bub, I'll give you this peach if you pull that note half-way out of your pocket."

The boy did not reply, but some of the older people looked angry.

"I say, chum, I'll give you this whole bag of peaches if you will just show me the corner of your note," said the tempter. The child turned away, as if he did not wish to hear any more; but the young man opened the bag, and held it just where he could see and smell the luscious fruit.

A look of distress came into the sweet little face. I believe Bob was afraid to trust himself; and when a man left his seat on the other side to get off the car, the little boy slid quickly down, left the temptation behind, and climbed into the vacant place.

A pair of prettily gloved hands began almost unconsciously to clap; and then everybody clapped and applauded, until it might have alarmed Bob if a young lady sitting by had not slipped her arm around him, and said, with a sweet glow on her face—

"Tell your mamma that we all congratulate her upon having a little man strong enough to resist temptation and wise enough to run away from it."

I doubt if that long, hard message ever reached Bob's mother, but no matter; the note got to his grandmother without ever coming out of his pocket.—*Youth's Companion.*

Easter Time in Russia.

At St. Petersburg one of the greatest festivals is Butter Week, which ushers in the great feast preceding Easter, when everybody is expected to eat *blinni* (pan-cakes), which are made of flour and butter, fried in butter, and eaten with butter sauce. Blinni parties are frequent among the rich during this season. The guests are entertained in the kitchen and the pan-cakes are eaten hot from the griddle.

On Easter-day it is said that "All Russia kisse all the rest of Russia."

A little before midnight everybody goes to church, and as soon as the clock strikes the midnight hour the priests appear chanting the words "Christ is risen," and the kissing commences, not only among relatives and intimate friends, but among the merest acquaintances, and with each kiss is chanted the phrase, "Christ is risen from the dead." A real Fourth-of-July celebration follows—cannons are fired, and rockets are thrown, accompanied by the ringing of all the bells and the illumination of the churches. The kissing continues for several days. Even the Emperor and Empress must kiss the Court officials and attendants. The Emperor kisses all the officers on parade, and also a "delegation of soldiers selected as representatives of the army."—*Scattered Seeds.*

"SAY, uncle Moses, how did de Lawd make de berry fust man?"

"Why, he done make him out of de earf, ob de mud: dats how he make him."

"Den why doan' he make 'em out o' mud no mo'?"

"Cause de Lawd doan' nebber do nuffin extrabagant, my chile. Land aint as cheap as it was fo' de wah; fust thing yo' know some white pussen'd buy up all de mud and put er stop to de popellation, 'n den where'd we be? De Lawd am de best jedge ob how to go about his own belness, an' dey aint no uster sayin' no mo'."—*New Earth.*

UNITY

A Journal of Religion.

Non-Sectarian Liberal Constructive

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Notes from the Field

The Southern Conference.

The delegates to the Southern Conference of Unitarian Churches which met at Atlanta, April 10, 11 and 12, were not a numerous body, but as they had traveled, each company, two or three hundred miles to testify to their love for their faith, they showed themselves to be of the sort that in due time possesses the earth.

New Orleans, Charleston, Richmond, Chattanooga, Highlands N.C., and Louisville stood for the rim of the wheel of which the capital of Georgia was the hub; and representative of two Universalist churches, and the church at Cincinnati lent their presence and voices to make the convention an earnest deliverance of the sort of rational religion which has its eyes upon the New South to conquer it.

Rev. Charles J. K. Jones gave the opening sermon: and there were essays upon the Religion of Our Children, by Rev. George A. Thayer; upon How to Teach, by Rev. George L. Chaney; The Liberal League was discussed by Rev. Walter C. Peirce; and W. H. Russell, Esq., of Chattanooga set forth with vigor and eloquence some of the possibilities of the extension of liberal thought.

At the platform meeting of Thursday evening Revs. S. R. Free, H. A. Whitman, W. H. MacLaughlin and C. J. K. Jones spoke on co-operation among liberals; and the ladies, led by Mrs. Chaney and Mrs. Price, compared notes upon the work of the women of the churches, which, as elsewhere, was sometimes all the work that was being done in certain communities.

Those of us who remembered Atlanta in the melancholy days of 1864, when it was a pillar of fire by day and of cloud by night, were amazed at the new Atlanta which has arisen above the ruins of the old. The business centers were full of activity, and out

toward the old battlefields stretched a long line of handsome residences.

The Unitarian church ten years ago was on the edge of the town. Now it is in the thick of the handsomest stores, and its commercial value has quadrupled. The pastor, Rev. W. R. Cole, was genial in his welcome and the little band of the faithful made the visit a delight to the strangers.

Chicago, Ill.

ALL SOULS CHURCH: The Eleventh Annual of All Souls Church fills over a hundred pages. It is an admirable specimen of editing and printing, but still more admirable as a specimen of a fully organized church. Here we find the reports of Secretary and Treasurer of the church supplemented by reports of Social section, Charitable section, Missionary section, and Educational Section; and one sub-section of the latter section is the Unity Club, which itself is subdivided into a Study department and a Lend-a-Hand department, while each of these departments is still further subdivided into Novel, Philosophy, Poetry and Universal Extension, on the one hand, and into Library, Reading Room, and Manual Training, Lectures and Kindergarten, on the other. It is almost bewildering to an indolent by-stander to see the variety and amount of work done in this bustling hive of mental, moral and spiritual industry. And it is reassuring to see that such work pays its way in dollars and cents. Even in such a hard year as the last has been, nearly eight thousand dollars were raised for this work, and all but three hundred and eighty-seven of that amount spent in it.

UNITY CHURCH: The regular monthly social of the church was held on the evening of the 5th of April, and proved a very enjoyable affair. A program of music and recitations furnished pleasant entertainment. The thanks of the parish are certainly due to the Social Committee, which has done such efficient work in this direction. On Sunday, April 15th, the people of Unity listened to a scholarly discourse by Dr. Paul Carus, of La Salle, Illinois, on "Self-resignation and Happiness." Dr. Carus is the editor of the quarterly known as "The Monist." The second meeting of the Unity Church Fraternity will be held on Thursday, April 19th, at the home of General Lieb. Varied forms of entertainment have been arranged, and a pleasant evening is anticipated. In order to raise funds to carry on the work of the Fraternity, a dramatic performance will be given in the church parlors on the evening of the 26th inst. The farce, "My Turn Next," will be presented, the parts being taken by some of the young people interested in the Fraternity. April 22nd, Mr. Snell spoke; and April 29th, Mr. Forbush will preach and administer communion.

ALL SOULS CHURCH.—This church is not given much to entertainments and theatricals, but it has recently given two "extras" in this line which were very successful and much enjoyed by goodly audiences. The first was a "Public Rehearsal" of Prof. Apmadoc's young people's vocal class. Through the joint support of the church, Unity Club and Sunday-school, he has been conducting a free class in singing, to which any child in the neighborhood has been admitted, every Tuesday afternoon for the last three months. The class has been well attended and the entertainment offered by them showed most encouraging results, not the least interesting numbers being those which showed the ease with which the children read music at sight. The week following, under the management of Miss Florence Holbrook, a dramatic and

musical entertainment was successfully given. The audience enthusiastically encored every musical number and Mrs. Serven's readings received the hearty welcome she always deserves. All Souls Church is to be congratulated upon possessing so many amateurs of talent and the friends from outside who assisted Mr. Ettlinger and the Ladies Mandolin Club, well deserve the thanks and compliments given them. The audience was quick to catch the humor of the little drama *Shakspeare's Heroines* and the ladies who took part in that amusing production, as also those in the *Musical Tea*, were warmly congratulated. Miss Holbrook has been asked to repeat the program both in Chicago and by several organizations in neighboring cities.

Contributions to the Western Conference.

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The churches which have not yet contributed are urged to send in the sums they are able to give, at as early a date as possible.

Alameda, Cal.

On the first day of April the handsome and commodious church home of the Alameda Unitarian Society was dedicated. Its only incumbrance is a \$2,000 mortgage to the A. U. A. Loan Fund, the total cost of land and building being about \$17,000. Nearly four-years ago Superintendent Van Ness started the movement and for about three years Mr. G. R. Dodson has been pastor. Some readers of UNITY will remember a strong sermon by Mr. Dodson of which an abstract was published last year, and will be prepared for the strong broad words in which the responsive service at the dedication was embodied. That service was as follows:

Minister.—With thankfulness and gladness we gather here to dedicate this house as a meeting-place of great thoughts about God and great love to man; where truth and righteousness shall be promoted and the highest development of life encouraged.

Congregation.—May it do the work of him whose mission it was to bear witness unto the truth, who spent himself in service that others might have a more abundant life.

Minister.—We dedicate this house to the interpretation of life in the light of the highest truth.

Congregation.—Here may those who love the good find help to live the good.

Minister.—We dedicate this church to that universal religion whose hopes, hymns and prayers are in accord with nature, graceful as the curve of the sky, free as the flow of rivers and glad as the spring sunshine.

Congregation.—In those natural universal laws, which are the orderly ways of the Eternal, is our trust.

Minister.—We dedicate this church to a faith which sees God in the order of the universe, in those laws by which the worlds are sustained, the tides rise and recede, the snow falls and the rain, the clouds come and go, the mists veil the mountains and the thunder rolls among the hills, the heart beats and the cheek flushes, the golden hair covers the head of youth and white hair the head of age. On these laws which are the source of all beauty and the basis of all trust, will we build our lives.

Congregation.—We dedicate this house to the religion whose miracles are found in the constancy of seed time and harvest, and in the steady flow of life through all things.

Minister.—We dedicate this house to the recognition of the essential religiousness of all truth of the oneness and kinship of all life; and to the bringing in, by intelligent effort, of that ideal condition of society in which no life shall fail of the opportunity and means of complete development.

Congregation.—May the sacraments of this place be the doing of duty. May this be the home

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Anamosa, Ia.

The People's Church at this place has the advantage of a friendly disposition on the part of the local press. The Journal gave over a column to the account of the ordination of Mr. Graves last month; and the account was highly appreciative and friendly toward the church and the liberal movement. It is interesting to note that this church has an undenominational name and that its pastor's ordination and installation was assisted in by ministers and layman and that while most of the ministers were Unitarians, Mr. Palmer, who delivered the charge to the people, is the Universalist minister at Cedar Rapids.

Battle Creek, Mich.

The Manual of the "Independent Congregational Church of Battle Creek" declares that "the central principle of this church is, that character not creed is the true ground of fellowship in religion." The little book contains about three hundred names and shows a complete and effective organization with its Sunday-school, its Church Aid Society, its Young People's Guild, and all the other members of a working body; while the eloquent and instructive preaching gathers from six hundred to eight hundred listeners twice a Sunday. Mr. Simonds has certainly learned how to make a rational religion as interesting and popular as the most sensational of the old religions.

Peoria, Ill.

The People's Church, "organized for the spread of free Religion, founded upon a belief in natural laws and against all religions based upon the supernatural," is continuing under the inspiring ministry of Rev. R. B. Marsh. The services are now held in the Swedenborgian church, which is filled every morning and packed every evening with an audience so enthusiastic over the glory and gladness of a free religion that they can scarce restrain themselves from applauding whenever they hear it mentioned. There is also a large and promising Sunday-school connected with the movement, which ought to assure it of permanent life. The financial side of the movement has been carried safely through the past year only by great sacrifices on the part of the minister. But as prosperity revives in the community it is hoped by all interested in the spread of liberality in religion that a more generous support may be accorded to this brave revolt from traditional dogmas.

Dr. Eisenberg has been unanimously re-elected as rabbi at an increased salary, although his term is not yet expired. At the same meeting all the present officers and trustees of the Congregation were also re-elected.

Pittsfield, Mass.

The series of lectures which have been given in Unity Church the thirteenth of which is to be given Thursday evening by Dr. Newton, have been of decided advantage, and the Guild of the Good Shepherd, under whose auspices these treats were held, have given Pittsfield much to be thankful for. The lectures have embraced nearly every shade of religious view, and included Shakers, Spiritualists, Unitarians, Methodists, Hebrews, Episcopalians, and in fact many others which we do not now recall. Every speaker spoke of the faith that was in him or her; and why he or she believed his creed to be best, and satisfactory to the speaker. These were in no sense arguments; no discussions followed. Mr. Horst has certainly done a good work since he came to Pittsfield, and in no way has he demonstrated the liberality of Unitarianism, more than in the lec-

tures held under the auspices of that church at his suggestion. Mr. Horst is much interested in all that pertains to the good will and betterment of Pittsfield and is active in many lines of work both in his own church and out of it.—*Pittsfield Sunday Call.*

St. Joseph, Mo.

The spring meeting of the Missouri Valley Unitarian Conference will be held in the Unitarian church, St. Joseph, Mo., May 1st and 2d, 1894. The program opens with a sermon by Mr. Fenn, Tuesday evening. Wednesday morning there is a symposium on "The Preacher at Work." In the afternoon Rev. A. Wyman gives a sermon and Rev. W. S. Vail a paper, and there is a platform meeting, Rev. C. G. Howland, of Lawrence, and Mr. James Scammon, of Kansas City, and others taking part. The conference ends in the evening by a series of addresses by Mr. Forbush, Mr. Roberts and Mr. Fenn on matters connected with the liberal church.

Winona, Minn.

The death of Mr. Heuston is felt as a sad bereavement by the First Unitarian Society, which at its Sunday meeting adopted the following resolutions:—

Whereas, Death has taken from our midst Benjamin F. Heuston, Sr., a kind and faithful friend, an unswerving and helpful member, and for many years an efficient and ever ready officer of this Society;

Resolved, That we hereby make expression of our ever living gratitude to him for his cheering influence and aid, and of our regret and sorrow that he no longer dwells with us; That we cherish the determination that the memory of his brave zeal and unbending courage shall be a constant inspiration to us in the work before us.

"The sweet remembrance of the Just Shall flourish when he sleeps in dust."

We hereby tender to Mrs. Heuston and family, this indication of our respect and admiration for his character and our deepest sympathy for her in the greater loss she must bear.

Winona, Minn., April 15th, 1894.

The Study Table

The Distinctive Messages of the Old Religions.*

*THE DISTINCTIVE MESSAGES OF THE OLD RELIGIONS. By George Matheson, F. R. S. E. Edinburgh and London: Wm. Blackwood & Sons, 1892. New York: Anson D. F. Randolph & Co., 1893. Cloth, 8vo, pp. 342.

Dr. Matheson is broad in his sympathies and brilliant in thought. The book before us is worthy of the heartiest commendation in that it seeks to give due recognition to the fact that the non-Christian religions are true, —not unadulterated error, as Christian Ministers too often maintain. Religion is for Dr. Matheson an eternal, an all-pervading truth; and he is therefore prepared to find without Christendom and before Christianity, not only religion, but true religion. Just what the particular truth, or aspect of truth is, which has been emphasized by the religions of China, India, Persia, Greece, Rome, the Teuton, Egypt and Judea, is the purpose of the present inquiry. His conclusion is that Egypt's religion taught preëminently the mystery of the boundary line between this life and that which is beyond; Brahmanism, the soul's life in God, that the highest reality of things lie above the forms that are seen and temporal; Parseeism, that the shadows which dim the vision of eternity are no dream but the result of an intense reality, that something is wrong; the religion of China, that we should look to the past if we would guide our present and our future course aright; Buddhism, that salvation is to be attained by giving one's self to the service of man; Judaism, the authority of the inner voice; Greece, reverence for the present; Rome, universality; and the Teuton's religion, the association of development with the idea of divinity. Of

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III. What is Ignorance?	XXXIII. Anger, the Distorter.
IV. Knowledge: the Great Treasure.	XXXIV. The Angel of Forgiveness.
V. Concerning Education.	XXXV. Observation a Great Faculty.
VI. Conduct: or Right Doing.	XXXVI. Perseverance, the Friend of Man.
VII. Virtue, the Illuminator of Life.	XXXVII. Punctuality, a Promoter of Success.
VIII. Prudence, an Economy of Life.	XXXVIII. The Difficulties of Life.
IX. What Know Ye of Justice?	XXXIX. Temptation, the Demon on the Highway.
X. Fortitude a Noble Possession.	XL. Habit, Second Nature.
XI. Temperance and Intemperance.	XLI. Power of Will.
XII. Is the Use of Tobacco Dangerous?	XLII. Courage, a Necessity to Right Living.
XIII. Cultivation of Individuality.	XLIII. In Regard to Concealed Vice.
XIV. Character, a Jewel of Great Price.	XLIV. Beautiful Charity.
XV. Idleness, another Name or Loss.	XLV. Fidelity, the Giver of Strength and Honor.
XVI. Industry, the Staff of Life.	XLVI. Value of Wealth.
XVII. Value of a Trade.	XLVII. Avarice, not a Means to Life's Best End.
XVIII. Recreation a Necessity.	XLVIII. Good Nature, one of Life's Best Blossoms.
XIX. Games of Chance.	XLIX. Reason and Free Inquiry.
XX. Truth and Falsehood.	L. Free Speech.
XXI. What is an Oath? or The Worth of a Promise.	LI. A Free Press.
XXII. Fraud a Crime.	LII. Rights of Animals.
XXIII. The Poison of Slander.	LIII. Rights of Children.
XXIV. What is Hypocrisy?	LIV. Human Rights: or the Equality of Man.
XXV. Conscience, or Moral Sense.	LV. Moral Cleanliness.
XXVI. Selfishness, the Menace of Society.	LVI. Politeness. The Gentleman.
XXVII. Gratitude, a Fragrant Flower of Life.	LVII. Politeness—continued—The Gentlewoman.
XXVIII. Is Reverence a Duty?	LVIII. Best Society.
XXIX. Self-Reliance.	LIX. Progress, or Enlightenment.
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course this Scottish minister is a fervent Christian, and he maintains that all these truths are a part of Christianity (which he calls the religion of reconciliation), and, further, that they are incomplete except as they are taken up into Christianity.

It must be admitted that some of the arguments by which our author reaches his conclusions, like some of the conclusions themselves, are more ingenious than satisfactory. As a thinker he is more brilliant than careful. In his introductory chapter, his disposition to theorize rather than investigate the facts is particularly prominent, and leads to some very original views as to the first steps in religion. The work cannot be commended as a contribution to science, but it is sympathetically written, and will help the narrow-minded, modern Christian to see a larger spiritual meaning than he has been wont to in the heathen past. F. W. S.

RUSSIA AND TURKEY IN THE NINETEENTH CENTURY. By Elizabeth Wornley Latimer, Chicago. A. C. McClurg & Co. 1893. Cloth, 8vo, pp. 413. \$2.50.

This is a gossip newspaper account of such of the international events of the present century as concerns the sick man and his would-be undertaker. The author has the old-fashioned conception of history as primarily concerned with the personal character of princes, generals and ministers, and there is no real research exhibited in the volume except in so far as it concerns the family history of the Romanoffs during the last two or three generations. In lieu of anything better the book may have a very slight value for those who seek the various outlines of the recent fortunes of the territory which a generation ago was known as Turkey in Europe. F. W. S.

The Magazines.

THE NEW WORLD for the present quarter contains eight articles, besides its nearly fifty pages of reviews: "Lotze's Doctrine of Thought," by Prof. Henry Jones, of St. Andrews University; "The Human Element in the Bible," by Dr. P. S. Moxom, the liberal Baptist minister of Boston; "Universalism a Progressive Faith," by Rev. A. N. Alcott, the broad-minded pastor of the Elgin, Ill., Universalist Church; "The Song of Solomon," by the learned Dr. Karl Budde, of the University of Strassburg; "The Origin of Goodness," by that thoughtful and ever active apostle of liberalism, Minot J. Savage; "The Problem of Paracelsus," by Prof. Royce, of Harvard; "The Ante-Nicene Doctrine of the Unity of God," by Rev. Thos. R. Slicer, of Buffalo, perhaps the most perfect master of terse and incisive expression in the Unitarian pulpits of our day; and "Dean Stanley and the Tractarian Movement," by that cultured man of letters, Prof. A. V. G. Allen, of the Cambridge (Mass.) Episcopal Theological School. Professor Royce's study of Browning's poem will have interest alike for the student of literature and the student of philosophy.

THE BIBLICAL WORLD for April, besides containing one of President Harpers course of lecture, that on "The Fratricide; the Cainite Civilization," in which there is now a widespread interest, has its fascination for the archaeologist in "The Latest Discovery from the Egyptian Fayum," an almost complete papyrus *libellus*, the first ever found. We feel bound to protest, however, against the action of the editors of a magazine of this character in admitting to its columns an article which cites Exodus xvii. 14, in proof of the statement that "the art of writing was known to the Hebrews centuries before it was practiced in India." We are not, however, surprised that Mr. Kramer, with his devotion to tradition and his commercial estimate of

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religion, should have a very hostile attitude toward Gautama, who, he says "placed himself on record as the worst radical literary critic of ancient times."

THE BAPTIST HOME MISSIONARY for March is a "Southern number," and contains a particularly good, painstaking article by Rev. H. L. Morehouse, the field secretary, on the "Plantation Life of the Colored People." This covers some twenty pages and is the most perfect picture of present conditions that we have seen. We advise all who desire to realize the condition of the negro in the back districts of the south to read it. It is to be remembered that the Baptists are Congregationalists, like ourselves, and partly because of the license this implies for the people of a given district to run their church just as they choose, partly because of the ceremonial-dogmatic, rather than ethical character of the religious teaching of this church in the past, the Baptist church is numerically the strong church among the plantation negroes, and holds the great number of the lowest of that race in the south.

THE ARENA for April continues the noble humanitarian work for which it has become famous. It now regularly numbers 144 pages and claims that it is the largest monthly published in the English language. In this issue Rev. Walter Vrooman's article on the "Church as a Missionary Field," the editors, words on reform, Mr. Elbert Hubbard's thoughtful discussion of the "Rights of Tramps," and Mr. McCracken's "Farmer and the Land," are all worth attention for their new thoughts or practical suggestions. The symposium on the "Tenement House Cause" is in the same line, and should be read by those who are really dealing with such problems. In a different line are Mr. Merwin-Marie Snell's "Catholic Church and Higher Criticism," Rev. W. H. Savage's "Tennyson's Religion" (presenting it as less orthodox than it is usually represented), Dr. A. M. Holmes' "Heredity and Environment," and other earnest contributions on a variety of subjects.

THE MONIST for the second quarter of 1894 numbers among its contributors Prof. C. Lloyd Morgan, Prof. Max Veworn, Prof. H. H. Williams, Mr. Lester F. Ward, Prof. Herman Schubert, M. Lucien Arreat, Mr. F. C. Russell and General Trumbull. The editor has two articles, the first of which is a reply to Prof. Huxley, entitled "Ethics and the Cosmic Order," which seems to us to be eminently true, whether or not it demolishes Prof. Huxley's address. Prof. Lloyd Morgan is always worth reading, but it seems to us his "Three Aspects of Monism" is somewhat less convincing than we could have wished it. The titles of the other articles are: "The Parliament of Religions," "Modern Physiology" (a strong paper), "Kant's Doctrine of the Schemata," "The Exemption of Women from Labor" "Notation and Definition of Number," "Karma and Nirvana" and "Logic as Relation Love." Dr. Carns' "Dawn of a New Religious Era" is also reprinted from *The Forum* of November last.

IN LENDA HAND for March, Mr. John A. Bevington proposes that the cure of bodies shall become a regular part of the work of that organization which has so long devoted itself to the cure of souls. In addition to the pastor he would have a minister of health, who might lecture Sunday evenings on health topics and look after the physical interests of the members of the society.

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The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice. Any book mentioned, except foreign ones, may be obtained by our readers from Unity Publishing Co., 175 Dearborn St., Chicago, by forwarding price named below.

I AM WELL. The Modern Practice Natural Suggestion, or, Scientia Vitae. By C. W. Post, Battle Creek, Mich.; La Vita, Iron Co. Cloth 8vo. pp. 148.

THINGS COMMON TO CHRISTIANITY AND THEOSOPHY. By A. Fullerton, H. S. Budd, J. H. Fussell, L. Landsberg, and W. Q. Judge New York: The Path (144 Madison avenue). Paper, 10 cents.

POPULAR FRAUDS AND IGNORED TRUTHS. By Runnie Reigh. Brooklyn, N. Y.: The Fulton Pub. Co., 40 Somers St. Paper, 25 cents.

Notice.

The offer made by this paper, to give one year's subscription to UNITY and a copy of "Chorus of Faith" to a new subscriber for \$1.25, is withdrawn, as the paper-bound edition of the book is entirely exhausted.

The following news item appeared in the Boston Post of March 20:

BICYCLES FOR THE PARK POLICE.

The advantage of bicycling, long ago admitted, grows apace. Philadelphia authorities last season adopted the use of the wheel in their park department, and elsewhere it is a matter of record that much time has been saved, and otherwise almost impossible results secured by using the wheel. Boston intends, as usual, being at the front in all matters pertaining to expediting important business, and the Park Commissioners of the city have voted to adopt the bicycle for the use of the park policemen. An order for a full equipment of the famous Columbias was placed with the Pope Manufacturing Company last week.

Correspondence

"Humble Heroism."

Editor UNITY: I find a question in a recent number of UNITY about a tale of negro heroism published in its columns some time ago. The editor requests anyone who remembers to send the number of UNITY in which it was published.

I read the story, cut it out, and have it in a scrap book. I cannot name the number of UNITY, but the story is named "Humble Heroism" and is an incident of the flood in the Alabama river during the spring of 1886. It is signed "M. E. S." It was printed in UNITY in 1889, or since, not before.

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Announcements

The Fraternity of Liberal Religious Societies in Chicago.

The bracketed words in the list below indicate the special fellowship with which the societies have been identified; but for all local, ethical and spiritual purposes the words are growing less and less in importance, when used to differentiate the one from the other. The pastors and societies named below have a growing sense of community of work and interest, viz.: The liberation of the human mind from superstition and bigotry, the consecration of the life that now is, and the ennobling of our city, our country and the world.

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CENTRAL CHURCH (Independent), Central Music Hall, corner of State and Randolph streets. David Swing, Minister.

CHURCH OF OUR FATHER (Universalist), 80 Hall street. L. J. Dinsmore, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street. W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street. M. H. Harris, Minister.

ENGLEWOOD UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenaeum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Jonhnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

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At ALL SOULS CHURCH the pastor, Jenkin Lloyd Jones will preach at 11 A. M. on "The Affirmations of the Liberal Faith." At 8 P. M., Mr. W. Waugh Lauder will give the last of his series of lecture-recitals, on "Liszt."

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